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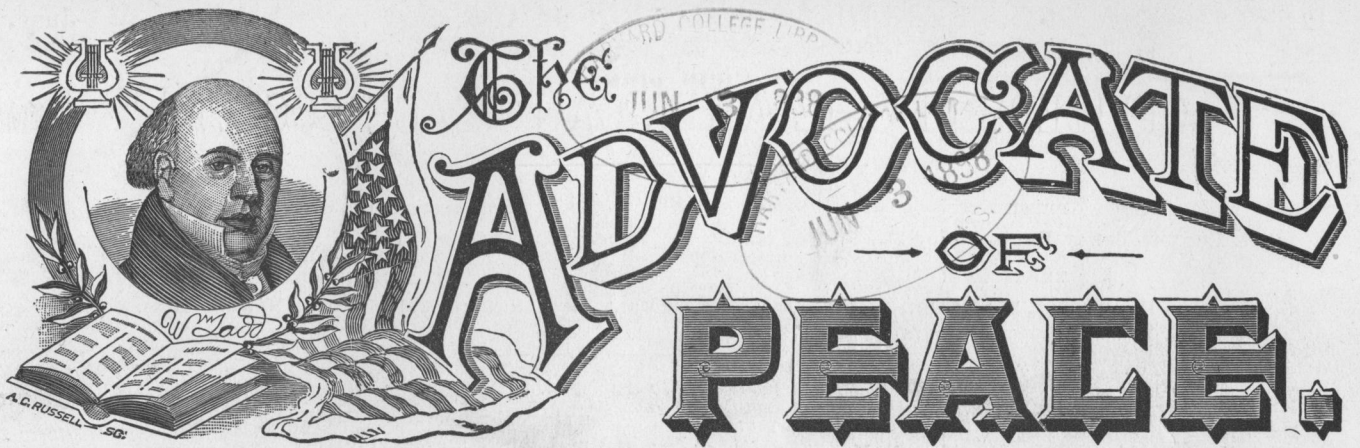
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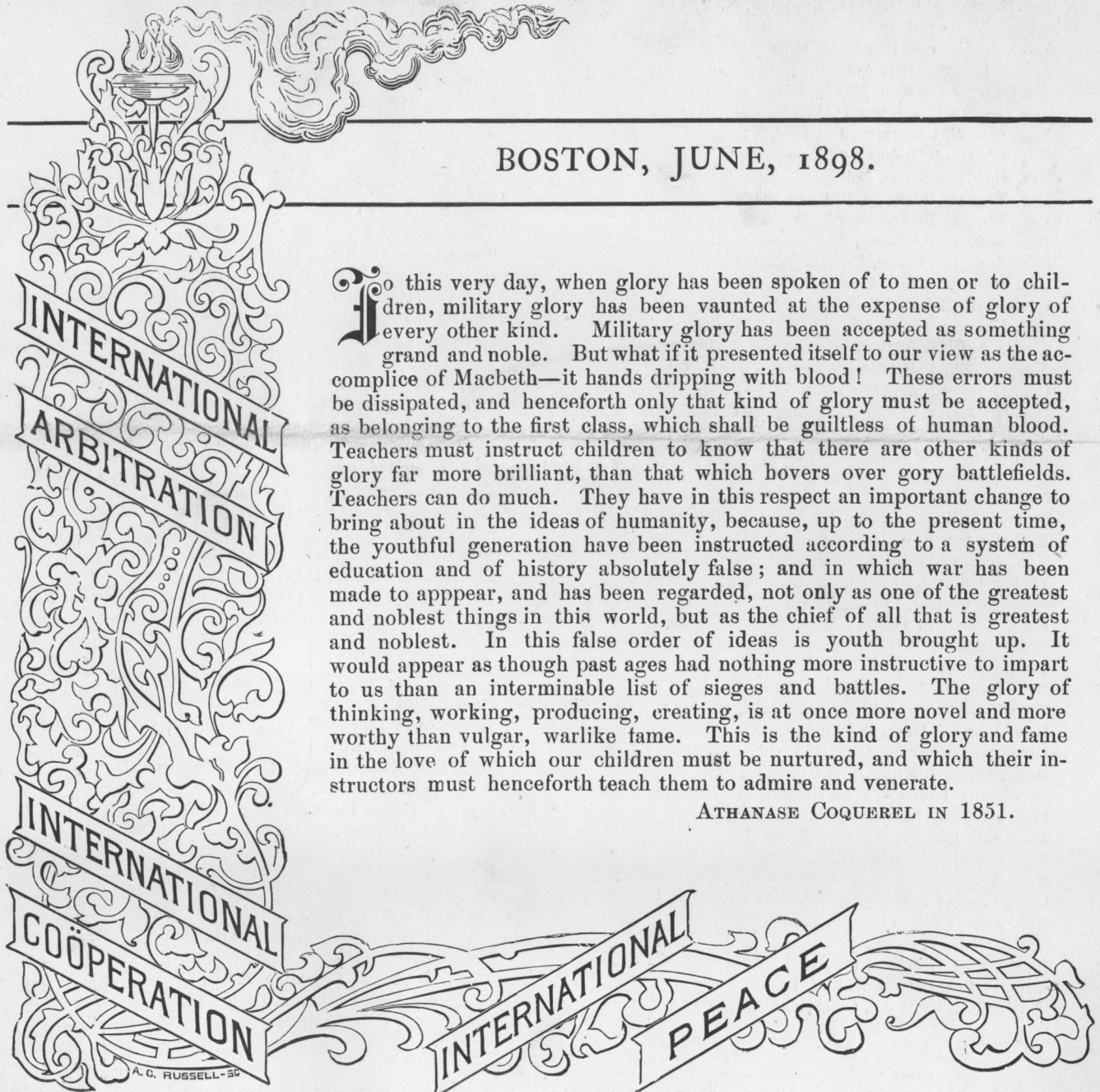
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BOSTON, JUNE, 1898.

To this very day, when glory has been spoken of to men or to children, military glory has been vaunted at the expense of glory of every other kind. Military glory has been accepted as something grand and noble. But what if it presented itself to our view as the accomplice of Macbeth—it hands dripping with blood! These errors must be dissipated, and henceforth only that kind of glory must be accepted, as belonging to the first class, which shall be guiltless of human blood. Teachers must instruct children to know that there are other kinds of glory far more brilliant, than that which hovers over gory battlefields. Teachers can do much. They have in this respect an important change to bring about in the ideas of humanity, because, up to the present time, the youthful generation have been instructed according to a system of education and of history absolutely false; and in which war has been made to appear, and has been regarded, not only as one of the greatest and noblest things in this world, but as the chief of all that is greatest and noblest. In this false order of ideas is youth brought up. It would appear as though past ages had nothing more instructive to impart to us than an interminable list of sieges and battles. The glory of thinking, working, producing, creating, is at once more novel and more worthy than vulgar, warlike fame. This is the kind of glory and fame in the love of which our children must be nurtured, and which their instructors must henceforth teach them to admire and venerate.

ATHANASE COQUEREL IN 1851.



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ARTICLE I. This Society shall be designated the "AMERICAN PEACE SOCIETY."

ART. II. This Society, being founded on the principle that all war is contrary to the spirit of the gospel, shall have for its object to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace.

ART. III. Persons of every Christian denomination desirous of promoting peace on earth, and good-will towards men, may become members of this Society.

ART. IV. Every annual subscriber of two dollars shall be a member of this Society.

ART. V. The payment of twenty dollars at one time shall constitute any person a Life-member.

ART. VI. The chairman of each corresponding committee, the officers and delegates of every auxiliary contributing to the funds of this Society, and every minister of the gospel who preaches once a year on the subject of peace, and takes up a collection in

behalf of the cause, shall be entitled to the privileges of regular members.

ART. VII. All contributors shall be entitled within the year to one-half the amount of their contributions in the publications of the Society.

ART. VIII. The Officers of this Society shall be a President, Vice-Presidents, a Secretary, a Treasurer, an Auditor and a Board of Directors, consisting of not less than twenty members of the Society, including the President, Secretary and Treasurer, who shall be ex-officio members of the Board. All Officers shall hold their offices until their successors are appointed, and the Board of Directors shall have power to fill vacancies in any office of the Society. There shall be an Executive Committee of seven, consisting of the President, Secretary and five Directors to be chosen by the Board, which Committee shall, subject to the Board of Directors, have the entire control of the executive and financial affairs of the Society. Meetings of the Board of Directors or of the Executive Committee may be called by the President the Secretary or two members of such body. The Society or the Board of Directors may invite persons of well known legal ability to act as Honorary Counsel.

ART. IX. The Society shall hold an annual meeting at such time and place as the Board of Directors may appoint, to receive their own and the Treasurer's report, to choose officers, and transact such other business as may come before them.

ART. X. The object of this Society shall never be changed; but the constitution may in other respects be altered, on recommendation of the Executive Committee, or of any ten members of the Society, by a vote of three-fourths of the members present at any regular meeting.

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## CONTENTS.

	PAGE
EDITORIALS . . . . .	125-128
Conscience and Patriotism—Vengeance and Violence—An Anglo-American Alliance,	
EDITORIAL NOTES . . . . .	129-133
The Red Cross—Red Cross Ship—Sufferings of Non-Combatants—Bismarck's Opinion—British-Venezuela Tribunal—War Burdens of Europe—Justin McCarthy on Nile Expedition—Death of Mr. Gladstone—Congress of Mothers—French Peace Bureau—Neutralization of Hawaii—Philadelphia Peace Union—Edward Atkinson on War—	
BREVITIES . . . . .	133
Annual Meeting of the American Peace Society	133
Annual Report of the Directors of the American Peace Society	134
In War Time, <i>Sermon by Rev. Charles G. Ames, D. D.</i>	138
Origin of the Peace Department in the W. C. T. U.	142
Two Ways of Looking at Things.	143
New Books.	143

## Conscience and Patriotism.

We have been witness in the last few weeks in this country to an extraordinary moral phenomenon which promises no good to the nation. Before the war broke out there were three classes of views among the citizens of the country. One class of people believed, or claimed to believe, that war was the only right way of proceeding with Spain. They would have nothing else but the sword and shell, slaughter and desolation, to punish the Spaniards for their sins and to avenge those who perished with the Maine. To these we do not refer. They have been at least consistent, whatever their character and motives may have been.

Another class of persons believed that the relief of Cuba and reparation for the destruction of the Maine might be attained by pacific means, but that, if the pacific policy failed, war, horrible and barbarous as it is, would be justifiable in order to put an end to the inhuman condition of things near our

doors, brought on by a war cruel in character and of long duration. The extraordinary moral phenomenon to which we allude has not been among this class of persons, who have at least been consistent in their position.

A third class of our citizens, and by no means a small class,—in parts of the country a very large class in fact,—believed that the United States, considering its political character, its professed international policy of friendly neutrality, its record in the arbitration movement, its high duties to civilization of a new, pacific type, would be abandoning the essential principles of its national life and committing a crime against civilization, if it went beyond its own territory and plunged into the barbarities of war in order to remedy the barbarities brought on by war in Cuba. The reasonings and declarations of many of these were of the strongest, noblest, truest kind. We are glad to know that a portion of them have kept their faith in the hour of trial.

But what do we see on the part of many of them? "Now that we are in it," now that what they declared to be national debauch, iniquity, crime, is actually being committed, they have deliberately swallowed their professions, abandoned the categorical imperatives of conscience, and gone headlong into support of the very thing which they were denouncing as essentially wrong. We have respect for those who, from the beginning, out of generous considerations of humanity, believed the war to be justifiable, however erroneous we may hold their position to be. But what shall be said of those who, out of fear of being called unpatriotic or considered singular, have turned the light within them into darkness, and gone straight-a-way to uphold and shout for what to them is wrong?

Patriotism is a grand and noble thing, when rightly understood. But no man is a patriot, in any